

PERSONS SPENDING SEVERAL WEEKS
OR THE SUMMER AT BEULAH
CAMP GROUNDS

In the Cottages or River View Dormitory.

In the Rev. G. B. Trafton Cottage—Rev. G. B. and Mrs. Trafton and son, William, Mr. and Mrs. Miles Morrell, son and daughter and Mrs. Dunham.

The Rev. H. C. Archer Cottage—Rev. H. C. and Mrs. Archer.

Mrs. Pattens' Cottage—Mrs. Hazen McLean and Miss Stella and Eleanor McLean.

Mrs. Foley's Cottage—Mrs. T. G. Boyne with her sons, W. E. and R. G., and her daughter, Ada.

The Misses' Caldwell Cottage—Miss Netta G. and Miss Emma, of St. John, Miss Annie, of Boston, and Miss Elizabeth Caldwell, of Winnipeg, all sisters.

Rev. H. E. Thomas' Cottage—Rev. H. E. and Mrs. Thomas and family, Miss Gertrude, Frank and Sidney, Mrs. L. Corbett, of Woodstock, a visitor.

The Camp Ground Cottage—Mrs. Olga McLaughlin and children, and Miss Lucretia McLaughlin.

The M. S. Trafton Cottage—Mrs. P. J. Trafton and children, Marguerite and Norman, Miss Kathleen Gray and Herbert Trafton.

Mrs. C. K. Short's Cottage—Mrs. Short and daughters, Mary, Agnes and Jeanette, Mrs. Jack Stiles and son, Kenneth, and Mrs. Mont Stiles.

Mrs. Perkins' Cottage—Mrs. Isabel Perkins, Mr. and Mrs. H. S. McLaughlin and sons, Arthur and Daniel.

Mr. A. L. Bubar's Cottage—Mr. and Mrs. A. J. Green and family, Gladys, Hazel, Harold and Lawrence.

The Second Cottage of Mrs. Foley—Mrs. E. O. Jones and Ethel, Mr. Kinread and Muriel.

The C. N. Goodspeed Cottage—Mrs. W. Hay and daughters, Thema and Patty.

The F. H. Hale Cottage—Mrs. F. H. Hale and her sister, Mrs. John Arnold.

The Mrs. Barr's Cottage—Mrs. Arthur Limerick and Jack, Mrs. J. P. McBay and Mrs. C. E. Miller.

The S. A. Baker Cottage—Rev. S. A. and Mrs. Baker.

The W. B. Wiggins Cottage—Rev. W. B. and Mrs. Wiggins.

In the Rooms in the River View Dormitory—

In Room No. 2—Mrs. Flewelling and her mother.

Room No. 3—Mrs. Walter Kelly and three children.

Rooms 6 and 7—Mrs. Benard and two children, and Mrs. McGorman.

Room 15—Mrs. Wm. Rogers and two children.

Room 16—Mr. and Mrs. G. W. Bates.

Rooms 17 and 26—Mr. and Mrs. John Friers and three children and Miss Elsie Slocum and Garfield.

Rooms 18 and 25—Mr. and Mrs. Marney and daughter Mary.

Rooms 19 and 24—Mrs. Sargent, Doris, Evelyn and Wilham.

Rooms 20 and 21—Mrs. Cowan and three children.

Room 27—Mrs. George Morgan.

Room 28—Mrs. Kirkpatrick.

PRAYER AND BREAKFAST.

Some years ago when the country around Cincinnati was newer than it is now, a pious farmer was busy clearing his land. He had a number of hands employed, and was anxious to accomplish a large amount of work while the weather was favorable. He called them early and went out with them before breakfast was ready. A horn was blown and they came in and ate, and returned again to their work.

The farmer had been accustomed to have prayers every morning in his family. But to keep so many men from chopping and log-rolling while he read and prayed was more than he could afford; so Satan suggested, and the good man yielded. His pious wife saw with grief that the family altar was neglected, and her husband, in haste to get rich, was departing from God. She talked with him, she pleaded with him, but in vain. At last she determined to try another experiment.

The next morning the farmer and his men went out, as usual, to their work. The sun began to climb up the sky, but no breakfast horn was heard. They grew hungry, and looked anxiously toward the house; they listened, but still the expected summons did not come. After waiting an hour beyond the usual time, they went into the house. No table was set, no coffee boiling on the fire, no cook over or before it. The good wife was knitting quietly, with the Bible on her lap.

"What does this mean?" cried the husband; "why isn't our breakfast ready?"

"I thought you were in such a hurry about your work that you hadn't time to eat it!"

"Have time to eat it! Do you think we can live without eating?"

"You can live without eating as well as without praying. The spirit needs the bread of heaven as much as the body needs the bread of earth."

"Well, well," said the farmer, "get us some breakfast, and we will have prayers every morning, no matter how busy we are or how many workmen I have."

She got the breakfast, and he kept his word. The lesson was a good one and never forgotten.—Sel.

LET THE BIBLE GO THROUGH YOU.

A friend remarked that a member of his church, with an air of pride, came to him, and said, "I have been through the Bible five times this year." His pastor looked at him a little while, and then queried: "How often has the Bible been through you?"

He reads and hears God's Word well who seeks to realize it in his life. More knowledge of God's Word will be gained by a single effort to live one of its commands than by a year of reading with no effort to keep the Word of God. Trusting a promise will enable one to know its sweetness far better than to commit it to memory.—The Augsburg Teacher.

No one can maintain desire for prayer without having a holy heart, a heart that loves to commune with God.

EVANGELIZE! EVANGELIZE!

There is but one answer that the Church of Christ can make to the world's unrest and sin and crime. It is to preach the Gospel of salvation from sin to every soul who will repent of sin and accept Jesus Christ in full salvation. Each one who thus repents, believes and is sanctified wholly makes one less to go on in sin and evil. Each one who is thus saved comes to rest and peace and useful service for God and righteousness.

There are two great companies in the world, ever in the thought and view of God, and of every true minister of the Gospel. They are the companies of the unsaved and of the saved. The call of the Gospel is ever going out to the unsaved. This is the call and invitation of God. It is found all through the Bible. It is ringing and sounding from all the pages of the Holy Word. The true minister takes up this call and sounds it from his pulpit. In Christ's name he pleads with men to come to the cross and to be reconciled to God.

The Church of Christ is commissioned to go out into all the world, near and far, and use all efforts to diminish the ranks of the unsaved and add to the number of the saved. It will not do to forget or neglect this. It will not do to substitute the teaching of morality or the expounding of philosophy or the emphasis on social service. Men must be saved. It is not enough to lift the world to a higher moral plane, or a more satisfactory economic basis, or a more sanitary condition. If souls are not saved, individually, it will not help them much to have had more healthful surroundings for their bodies, or more intellectual conditions for their minds. Souls need to be brought to Christ and fully saved.

The great work of the church is that of evangelization. It can not be responsible for all the reformatory and social improvements that are needed. If it leads in its divine, supreme work of bringing souls to salvation in Jesus Christ, the men and women who are thus saved will organize the moral and political movements that are needed.

Unless souls are individually converted and saved, there can be no real reforming work done in the world. People will not respond to the calls for the better life unless the Spirit of God stirs their hearts. It is the work of the church and of the ministry to see to it that souls are saved for God. All else is easy then. Without this all real good is impossible.

No wonder then that the work of evangelization is insisted on. For the welfare of this present life, and for happiness and holiness in the future, it is absolutely essential that Jesus Christ be the Saviour of the individual.—Sel.

Success in the Christian life is assured to him who has learned how to pray.

If you have so much business to attend to that you have no time to pray, depend upon it you have more business on hand than God ever intended you should have.—D. L. Moody.